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THE ROLE OF ISLAMIC EDUCATION INSTITUTIONS IN RELIGIOUS MODERATION IN THE COMMUNITIES OF PERBUTULAN VILLAGE

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Abstract The education of Islamic education institutions in Perbutulan Village, Sumber District, Cirebon Regency plays a role in moderate religious education, influencing changes in social and religious behavior in people's lives as well as on priority fiqh problems. The method used in this research is descriptive qualitative method by collecting data through interviews with those involved in Islamic education institutions and filling out online questionnaires to the people of Perbutulan community. The results of this study conclude that the role of Islamic education institutions in Perbutulan Village towards religious moderation is as an introduction that in religion one must respect one another, practice religion according to the guidance of the *Al-Qur'an* and *sunnah*. The Perbutulan community does not debate the differences between fiqh that exist in the Perbutulan community. With the existence of Islamic education institutions in Perbutulan, it can help the community in carrying out daily life with religious knowledge that has been taught.

Introduction

Religion is a belief held by humans who are believed to be able to bring benefit and happiness in this world and in the hereafter. Religion influences all aspects of human life including politics, economy, education, industry, environment and so on. Religion is a major role in life that will never die. In embracing Religion, there are some religious believers who overexpress

religion. Understanding of religion is carried out textually, therefore religion is expressed based on the text as it is without interpretation or interpretation in a holistic manner. Extreme understanding of religion or excessive understanding when applied to the public space does not care about inclusive values that are egalitarian and moderate (Triasih, 2020).

Therefore, communication conflicts between religions are inevitable and fellow religions will have different sects. And it cannot be avoided that excessive expression in religion has also entered the world of education. The lack of knowledge about religion among students today can easily be influenced by external understandings. Minimal understanding of religion is also motivated by the existence of gadgets that exist in society. Without realizing it, groups that have an extreme understanding of Islam use the media that is developing at this time as a tool to carry out doctrines to attract the attention of sympathizers (Iqsan, 2020).

In this digital era, it has an impact on changing values in society, one form of visible value change is the lack of mutual respect between community groups and religious communities. This is different from the teachings of Islam and the diversity of Indonesian society. Allah said in Al-Quran surah Al-Baqarah verse 143:

"And likewise (also) We have made you (Muslims), a just and chosen people so that you become a witness for (your) actions and for the Prophet (Muhammad) to be a witness for your (actions). And We do not determine the qibla which becomes your (present) qibla but so that We know (so that it is real) who is following the Prophet and who is defecting. And really (moving the Qibla) feels very heavy, except for people who have been given guidance by Allah; and Allah will not waste your faith. Verily, Allah is Most Gracious, Most Merciful to mankind."

From Ismail bin al-Katsir al-Dimisyqi states that the word وسطا means fair. The word ا is also interpreted as moderate which means plurality, the Indonesian Ministry of Religion Team formulated moderation as plurality in various conditions that exist in Indonesia which requires a comprehensive religious teaching system that can teach religion flexibly and does not abandon the teachings of the Qur'an and Hadith, and the importance of using reason as a solution to all existing problems. Indonesia is a country that has diversity in religion, ethnicity, culture and language.

Islamic Education Institutions are places that can help people instill and develop Islamic teachings and values. People who are predominantly Muslim certainly expect to be a good Muslim, who can then create a Muslim

community that has broad insights and has an understanding of the nature of their religious beliefs. Abu Yazid in accommodative Islam states that Islam is a universal religion, in this case it is closely related to a wasaty or moderate attitude, both in terms of worship or muamalah, which is one of the characteristics of Islamic *da'wah* (Khalik, 2016).

In Islamic teachings there is a teaching of moderatism which teaches a middle position or can be said to be not fanatical or excessive in thinking and acting. (Solichin, 2018). The teachings of moderatism emphasize the importance of balance in the understanding and experience of Islam, teach inclusiveness, strengthen ties, tolerance and peace and Islam as *rahmatan lil 'alamin*.

Perbutulan Village is one of the sub-districts located in Sumber sub-district which has several Islamic education institutions including MI Al-Washliyah Perbutulan, Al-Ikhlash Islamic Boarding School, Al Fatah Islamic Boarding School and Kampung Damai Islamic Boarding School. From several Islamic education institutions, they have different views about Islam. The difference in views about Islam that can be seen in Islamic educational institutions in the village of Perbutulan is the Kampung Damai Islamic Boarding School and the Al Fatah Islamic Boarding School, where the two Islamic boarding schools are located side by side.

According to the leadership of the Al Fatah Islamic boarding school, the Al Fatah Islamic boarding school and the Kampung Damai Islamic boarding school were originally a boarding school that came from one founder which was managed by a family, which later developed into two Islamic boarding schools because they have different views from several aspects, but the two Boarding School have a purpose which is the same, namely Islamic teachings to the people of Perbutulan and its surroundings. The difference between the two adjoining cottages is the teaching method and curriculum used. The Kampung Damai Islamic boarding school refers to the Gontor curriculum which refers to foreign languages such as Arabic and English and has modern Islamic understanding, while in Al Fatah Islamic boarding school learning refers more to *tahsin*, *tahfidz* and the study of yellow books and understanding salaf.

In response to this, the research problem focuses on the educational role of Islamic education institutions in the Perbutulan village towards moderate religious education. Changes in social and religious behavior in community life regarding priority problems in Perbutulan village. The attitude of the people of Perbutulan village towards differences in understanding and views between fellow Islamic educational institutions.

The organizers of Islamic education institutions in Perbutulan need an understanding of the reality in religious life which is constantly changing.

Along with the progress of the times, the need for an understanding of religious moderation is very important. In the educational role of Islamic education institutions towards religious moderation, it contains an understanding of priority fiqh in a religious perspective so that it can unite differences in views between fellow Muslims in the community of Perbutulan Village.

The objectives of this study are 1) To identify and describe the role of education of Islamic education institutions in Perbutulan on moderation in society; 2) Knowing the religious behavior in society and the different views of fiqh; 3) Knowing and describing people's attitudes towards diversity as a manifestation of the success of Islamic education in Perbutulan Village.

The theoretical benefit of the results of this research can be used as a source of insight in the realm of science regarding how Islamic Education Institutions play a role in the concept of moderate community diversity. For the practical benefit of students, this study can provide information on the importance of religious moderation. For the community, this research can provide information about the existence of Islamic educational institutions in religious moderation. For the government, this research can help the village government to make policies for the community in matters of education and religion in the Perbutulan village, Sumber sub-district, Cirebon district in the context of implementing religious moderation.

Research Method

The research method used in this research is qualitative research. This study aims to analyze the educational role of the Islamic Education Institution on religious moderation in the community of Perbutulan Village (Khalik, 2016). According to Licoln and Guba's opinion, qualitative research has the following characteristics: scientific background; humans as tools (instruments); qualitative methods; inductive data analysis; grounded theory; descriptive; more concerned with process than result; there is a boundary determined by the focus; the existence of special criteria for data validity; temporary designs; research is negotiated mutually agreed upon (Bachri, 2010).

In this research, everything related to data sources, both oral and written, is presented to answer research problems. In qualitative research, the presence of the researcher is the main and indispensable instrument in research. Researchers act as planners, interviewers, implementers of data collection,

analysis, data interpreters and become reporters of their research results (Andi, 2018). Therefore, researchers act as direct data collectors. The location and subject of the research were carried out at the Isalam Educational Institute in the Perbutulan Village, Sumber District, Cirebon Regency. The research subjects chosen were Islamic Education Institutions in Perbutulan Village such as the Kampung Damai Islamic Boarding School, Al-Fatah Islamic Boarding School, Al-Ikhlas Care Foundation, MI Al-Washliyah, RA Al-Washliyah, and TPA Syekh Kamalul Iman (Peseban).

This research data is in the form of observations, interview results, and photos of activities. The data obtained were processed and analyzed so that it was known about the role of Islamic education institutions in religious moderation in the people of Perbutulan Village, Sumber District, Cirebon Regency. Data sources are places, people or objects where the researcher can observe, ask or read about things related to the variables studied. Sources of data are distinguished by person, place, and paper / document. The data collected in this study are the research subjects, namely Islamic Education Institutions in the village of Perbutulan such as the Kampung Damai Islamic Boarding School, Al-Fatah Islamic Boarding School, Al-Ikhlas Care Foundation, MI Al-Washliyah, RA Al-Washliyah, and TPA Syekh. Kamalul Iman (Peseban); the place of research, namely in the village of Perbutulan; documentation of data sources in the form of notes, photographs or others during the research. The duration of the study was 14 days.

Result and Discussion

Islam has various dimensions, one of which is the dimension of teaching or doctrine. This is the main foothold in the development of Islam in society. There are two interrelated patterns, namely the doctrinal pattern and the discursive pattern. The doctrinal pattern idealizes the strength of its internal objectivity structure and in the context of doctrine, Islamic education forms a religious identity that ensures the continuity of the substance, function and role of religion for its adherents. It is better if the discursive pattern idealizes the strength of its external rationality structure and in the context of Islamic education it forms religious rationality which ensures the uprightness of the construction of arguments on the substance, function and role of religion for society. This continues to shape the identity of Islamic educational institutions both formal and non-formal in an effort to maintain and become the source and process of inspiring Islamic dynamics in society (Damopolii, 2015).

In Indonesia, Islamic education begins with the tradition of learning from scholars who are generally traders who brought Islam to Indonesia (Azra, 2017). The students came to the teacher to find out and get knowledge about Islam, then continued in the form of boarding school education which later

became the classroom system introduced by the Dutch colonialists. Islamic teachings are guidance and guidance for its adherents in carrying out life, both in human relations with fellow humans, human relations with nature, and humans with God. In the realm of growth and development of understanding of Islam from time to time has become the main ideal. This Islamic ideal is a vision and mission that inspires Islamic thinkers to be able to interpret and realize the meaning of these Islamic ideals (Nashuddin, 2020).

Education is the most effective intermediary to be able to instill and provide an understanding or ideology. Therefore, education is the right choice in disseminating and instilling Islamic moderation values. Educational institutions are the main media to introduce a tolerant, friendly and moderate Islam.

According to Muhammad Ali, moderate Islamic ideology is instilled with a multiculturalist prularis education model, knowledge of pluralist-multiculturalists is a fundamental religious education for students to be able to respect differences, respect each other, be communicative, open, and not be suspicious of each other in increasing faith and piety. Pluralist-multiculturalist education teaches students to be religiously obedient, without eliminating their respective religions, which is displayed with moderate and friendly religious education (Hermawan, 2020).

The references for human life in Islamic education are Al-Quran and Sunnah. According to Zakiah Daradjat, Al-Quran is the word of Allah in the form of revelation that was sent to Prophet Muhammad through the angel Jibril. This opinion is strengthened by the opinion of Allamah Syayyid that the Koran consists of a series of theoretical and practical studies as a guide for human life. The second guideline is As-Sunnah which is the word or deed and the confession of Allah's Apostle. The Sunnah of the Prophet is the practice or deed carried out by the Prophet in his daily life and is the main source. The Sunnah provides instructions for the problems of human life in various aspects, to foster humans to become godly humans. Sunnah is used as the main source because Allah made the Prophet Muhammad a role model for his people, as Allah says in Surah Al-Ahzab verse 21 which reads.

Meaning: "Indeed, the Prophet (self) is a good role model for you (namely) for those who expect (mercy) Allah and (the arrival of) the Day of Judgment and he chants Allah a lot. (Surah Al Ahzab: 21)

Achmadi states that, in practice, Islamic education has religious values related to *muamalah* which include: *Syakhsiyah* education which teaches individual behavior such as marriage issues, husband and wife relationships, and family

with the aim of creating a happy and happy family; *Madaniyah* education which teaches about trade such as wages, pawning which aims to process property or individual rights; *Jana'iyah* education is education related to crimes or punishments for violations committed, which aims to maintain human survival, whether regarding property, honor, or the rights of other individuals; *Murafa'at* education is education related to events such as trials, witnesses, and oaths that aim to uphold justice among community members; *Dusturiyah* education is education related to state laws regulating the relationship between the people and the government with the aim of national stability; *Duwaliyah* education or education which teaches about Islamic state governance, non-Islamic state governance, areas of peace, and areas of war and Muslim relations in other countries that aim at world peace; *Iqtishadiyah* education is education that is related to the individual and state economy, the relationship between the poor and the rich which aims to balance and distribute income (Nashuddin, 2020).

Jalaludin revealed that Islamic education is an effort to foster and develop human capabilities optimally based on the Islamic law conveyed by the Prophet with all his activities to create an ideal, safe, secure, prosperous and quality Islamic life as well as a guarantee of happiness in the world and the hereafter (Karim, 2019). Moderasi Islamic education or religious moderation can be interpreted as an effort to maintain and develop human nature and human resources by practicing Islam absolutely / correctly and recognizing the existence of other parties, tolerance, mutual respect for differences of opinion, and not imposing a will by force. and respecting plurality and willingness to interact as well as religious expressions that are wise and polite (Karim, 2019).

In Arabic, the word moderate is known as *al-wasathiyah* which is in the Al-Quran Surah Al-Baqarah verse 143 which means the best and the most perfect (Nur, 2016). In the hadith it is also stated that the best possible problem is that which is in the middle of the word lin when solving a problem or problem. Moderate Islam takes a compromise or discussion approach and acts fairly or acts as a mediator, also in responding to differences, both religious differences and schools of thought. Moderate Islam upholds tolerance, mutual respect, while still believing in the truth of the beliefs of each religion and school of thought. That way all parties can accept sincerely without any anarchist action.

According to Hashim Kamali, moderation cannot be separated from two keys, namely balance and justice. Moderation does not mean following the basic principles (*ushuliyah*) of religious teachings that are believed to be tolerant towards people of other religions. Moderation is a core teaching in Islam. The Koran mentions several verses that show the mission of Islam.

Characteristics of Islamic teachings, and characteristics of Muslims (Siroj, 2006). In Surat Al-anbiya 'verse 107, it is stated that the mission of Islam is a blessing for the universe *(rahmatan lil' alamin*); Surah Ar-Rum verse 30 states that the characteristics of Islamic teachings are religion which is in accordance with humanity (*fitrah*); Meanwhile, in Surah Al-Baqarah verse 143, it is stated that the characteristics of Muslims are moderate people *(ummatan wasatan);* Surah Ar-Rum verse 30 which instructs Muslims to side with the truth (*hanif*); in Al-Maidah ayaat 8 ordered that Muslims can uphold justice; as well as the order in Surah Al-Imran verse 110 to be the best ummat (*khair ummah*). Religious urgency with a moderate attitude (*tawassuth*) is reinforced by the verses mentioned above. Yusuf al-Qaradhawi is a moderate ikhwan figure who is very critical of Sayyid Qutb's thoughts which are considered to inspire the emergence of radicalism and extremism as well as an understanding that considers other groups as *thaghut* or *kafir takfikri*. Yusuf explained that there are signs in religious moderation, namely: 1) a comprehensive understanding of Islam; 2) balance between sharia provisions and the times; 3) support for peace and respect for human values; 4) religious, cultural and political plurality; and 5) recognition of minority rights. Religious moderation is understood as a religious attitude that is fair and balanced between the practice of one's own religion (exclusive) and respect for the practices of other religions with different beliefs (inclusive). By implementing religious moderation, this is a solution to avoid extreme or excessive attitudes in expressing religion, fanatics and revolutionary attitudes in religion. Religious moderation is an important thing in the creation of tolerance and harmony, both at the local, national and global levels (Sutrisno, 2019).

Around 1977 there was an educational institution in the Perbutulan village which started at the elementary school level (SD) called SD Impres, for further education some of the community went to junior high schools located outside the Perbutulan village. Before the existence of formal education institutions, the people of Perbutulan formed the Compulsory Education Community (MWB), whose system was moving around using empty buildings to be used as classes. Over time, several educational institutions that taught Islamic teachings emerged, which of course had an effect on the people of Perbutulany, all of whom adhered to Islam. From early childhood education (KOBER and TK), Al-Quran Education Park (TPA), Madrasah Ibtidaiyah (MI), Integrated Islamic Elementary School (SD-IT), Integrated Islamic Junior High School (SMP-IT) and Islamic Boarding Schools. These Islamic education institutions are housed in foundations based on Islamic teachings. The existence of several Islamic educational institutions in Perbutulan affects the understanding of each community about the religion they adhere to (Ramdoni, Suryana, & Ernawati, 2021).

The teaching of Islam is delivered by a variety of different methods in each Islamic education institution in the Perbutulan village. As in the Islamic boarding school for the village peace, in 1995 the boarding school began to be actively operating. The boarding school for a peaceful village has early childhood education called Kober Kampung Damai. The teaching method in this peaceful village cottage boarding school refers to the practice of dhuha prayer.

The next Islamic education institution in Perbutulan is the foundation for caring for the Al-Ikhlas community. This foundation cares for the people was founded in 2010 which is led by KH. Abdul Jalil, who is also active in leading the ta'lim assembly in the Perbutulan village. Initially this foundation was an Islamic education institution which later formed a foundation which later established institutions such as TK, TPA, DTA and SD-IT. The total number of students at the Al-Ikhlas Care Foundation is around 367 children, most of whom are residents of the village of Perbutulan and a total of 32 teachers. There are two methods used in the existing learning methods at the Gontor pesantren, the learning used also does not apply formal learning as in educational institutions in general, but follows the PKBM or equality program, which is based on the PKBM Kemantren. The age of the students who board in this pesantren is around the age of 12-21 years, or the equivalent of grade 1 SMP to grade 3 SMA.

The routine activity carried out by the students is the application and memorization of Arabic and English vocabulary, this is aimed at making the students fluent in foreign languages which is the practice of habituation at the Kampung Damai Islamic boarding school. The relationship between this Islamic boarding school and the community is with the holding of recitation activities which are routinely carried out every two times a week, and recitation which is carried out every morning with the KOBER trainees in Kampung Damai. In a peaceful village Islamic boarding school, the santri wajin study for 6 years then continue to serve for 1 year at the boarding school as one of the requirements for graduation. The application of religious moderation in this pesantren is carried out by respecting one another.

Then the Al-Fatah Islamic boarding school, which is not far from the Kampung Damai Islamic boarding school, is also a development of the Kampung Damai Islamic boarding school. According to the director of the Al-Fatah Islamic boarding school, this pesantren is still relatively new. This Islamic boarding school was founded on the Fathatul Hidayah foundation which includes Fathatul Hidayah Kindergarten and Fathatul Hidayah Middle School, which have been registered with the Cirebon district education office. In the Al-Fatah Islamic boarding school in the 2020-2021 school year there are 30 students

from grade 7 to grade 9. Al-Fatah Islamic boarding school is a boarding school that uses the *tahfidz* method and adheres to salafism.

There are seven permanent teachers including the boarding school caretakers and there are community service teachers who are given the task of teaching in SMP and Kindergarten as well as the care section. In learning the students are targeted to memorize the Al-Quran at least 4 juz per year. In keeping the memorization of the students routinely following sima'an activities, each student can continue their memorization after memorizing 1 juz on condition that they continue the verses read randomly by *Asatidz* and read the correct Al-Quran (*tahsin*).

Not only students who take part in the sima'an program, local residents are also involved in the activity once a week. The books studied by students here include: *Safinatunnajah, Aqidatul 'awwam, fathul qarib, ta'lim muta'allim, tajwid, bulughul maram*, and several other books. This institution has implemented an attitude of tolerance by respecting one another, introducing religious moderation to students so that they are ready when in society, teachers play a role in directing their students to become mediators and have mutual respect and respect and carry out sunatullah such as prayer habituation congregation and learning, namely the Ummi method for DTA students and the Iqra method for SD-IT and kindergarten.

On Saturdays and Sundays, the foundation cares for the people of Al-Ikhlas conducts training for the Quranic superstition and reciting the yellow book and reading the Koran at the time after Maghrib before Isha. In learning at this foundation, prayer is emphasized. In the application of religious moderation in Islamic educational institutions, the foundation cares for Al-Ikhlas people, namely being fair and not having fanatical behavior and in practice always upholding the same goal in instilling Islamic teachings and always maintaining friendship between others

In the village of Perbutulan there is also an Islamic education institution, the Al-Washliyah Foundation, which consists of Raudhatul Athfal (RA) and Madrasah Ibtida'iyah (MI). Al-Washliyah itself is an Islamic religious organization based in Medan, and its teaching methods are guided by the Sunnah wal Jamaah. MI Al-Washliyah was founded on February 14, 1981 with No. 32-10.09 / MI-064/2010 (SK Ijin Operasional) by Jalan Fatahillah No. 20 Kelurahan Perbutulan Cirebon Regency, Tel. (0231) 323834 Postal code 45613. Furthermore, MI Al Washliyah Perbutulan was built in the Sumber District area with the location of the land belonging to the Al Jam'iyatul Washliyah foundation with an area of 1120 M. Now MI Al Washliyah is led by Mr. Sulaiman Hakim, S.Pd.I.

Development the condition of the personnel (teachers, employees and students) has changed for the better every year, which is marked by the number and quality of teachers who are increasingly adequate, the number of employees is sufficient and the capacity and discipline of students are getting better. Likewise, the facilities and infrastructure have developed quite significantly, namely the increasing number of local learning, student co-operation, UKS, and prayer rooms are available. With these conditions, MI Al Washliyah Perbutulan has obtained various achievements, both academic, non-academic and overall schooling (school performance).

The vision and mission of MI Al Washliyah Perbutulan is the realization of a superior school with Islamic, intellectual and loving characteristics by carrying out Islamic basic education that is able to shape Islamic character, intellectualism, and love for the country. The application of religious moderation at MI Al-Washliyah is that students and teachers respect each other and apply the values of religious tolerance. In the application of sunatullah, the residents of MI Al-Washliyah apply the habit of praying in congregation and praying dhuha.

The implementation of the gathering is carried out monthly recitation which is organized by the foundation. Likewise with RA Al-Washliyah who also instilled an attitude of tolerance from an early age. In RA Perbutulan using the tilawati method. Learning in RA is adjusted to the theme. For religious activities such as santri day, students are invited to visit the Islamic boarding schools, so that the children know about the lives of the students in the pesantren. The implementation of sunatullah in RA Al-Washliyah is like getting used to performing Duha prayers. Teachers and student guardians also get used to reciting 1 juz 1 week of recitation.

The results of filling out questionnaires and interviews with the public regarding the role of Islamic Education Institutions in religious moderation in the Perbutulan village are shown in the following presentation table:

Table 1. Islamic Education Institutions in religious moderation in the Perbutulan village

Statement	Percentage
Public knowledge about the importance of religious moderation	90%
Islamic education, especially Islamic boarding schools, can improve the quality of education in the village of Perbutulan	100%
The existence of Islamic education institutions makes it easier for people to learn Islam	80%
The social activities of the Islamic Education Institute inPerbutulan are very helpful for the surrounding community	85%

Islamic education institutions, especially Islamic boarding schools, involve the community in religious events	85%
Islamic educational institutions affect the religious knowledge of the community in Perbutulan Village Kelurahan	85%
Community participation in activities held by Islamic education institutions in the Perbutulan village	30%
The existence of Islamic educational institutions is unsettling for residents	15%
Public doubts about the quality of graduates of Islamic education institutions in the world of work	35%
Public interest in studying at Islamic educational institutions	65%

The table above shows that the role of education in Islamic education institutions affects the importance of religious moderation in the Perbutulan village. People can respect and respect each other, and not impose their will in religion.

Conclusion

The role of education of Islamic educational institutions in the Perbutulan community in terms of moderation is as an introduction that in religion one must be able to respect one another, practice religion according to the guidance of *the Al-Quran* and *sunnah*. In terms of different views, the issue of fiqh is not something to be debated, everything is done on the basis of the understanding and belief of each individual, and always prioritizes obligatory things over those that are sunnah. the attitude of society with the existence of Islamic education institutions in Perbutulan helps the community in carrying out daily life with religious knowledge that has been taught by Islamic education institutions in Perbutulan.

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